

# THE CHRISTIANS PASSOVER.

OR

A Sermon preached before the English  
congregation in Danzika at their receaueing  
of the Holie Communion,

By WILLIAM GVILD D. D.  
*and Minister at Aberdene.*



ANNO M. DC. XXXIX.

# THE CHRISTIANS

FASTER

OR

A SERMON PREACHED BY

THE REV. J. W. C. B. D.

ON THE SUNDAY

FEBRUARY 11, 1850.



LIBRARY

OF THE

To the Right Worshipfull, his most worthylic respected. Francis Gordon Esquire, Agent to his Sacred Majestie of great Britan, & gentelman of his highnes priuie chamber, &c.

Right Worshipfull.

Being pressed by findrie (vvho vvith you first heard this sermon) to put it to the presse, that therby their memories might be refreshed vvho heard it, and the more comon benefit therof might extend it self to others vvho had not that occasion, and J considering my obligation, vvhat vvay so euer J may imploy my small talent, to the good of the god lie, & the gaine of soules, not to be defectiue, or to hide my light (how litle so euer) vnder a bushell. Therfor J haue suffered the same to come forth vnder your *Worship's* patrocinie to a more publik view, whome for many reasons J am bound speciallic to respect, but cheeflic for that true & constant Loue you beare to the trueth, as a faithfull seruant not onlie to your Royall maister on earthe (whome the lord preferue & *preuent with the blessings of goodnesse*) but to your heauenlie <sup>psal. 21. 3.</sup> maister, the king of kings & lord of lords who

will in his owne dew time in mercie reward  
your seruice abundantly , And for my  
pait, J beseech gode earnestlie , what good  
so euer , any hes receaued by these my poore  
paines, that the lord would seale it vp more &  
more to their soules comfort, and giue mea  
heart to draw the more neerer still to god  
for his better inableing, to whome *onlie*  
belong's the glorie of his owne grace , and  
whose best blessings as J shall wish to your  
*Worship*, your worthie consort, and hopefull  
children , and to all that *Worshipfull* and *re-*  
*ligious* societie who heard me, so in a spe-  
ciall manner J shall euer acknowledge my  
self.

*Your Worships in all Christian and  
devoutful observance.*

WILLIAM GUILD.

THE



## The CHRISTIANS PASSOUER.

1. Cor. 5. 7.

*For Christ our passouer is sacrificed for vs.*

**T**He perfection of the Christians knowvledge on earth, is (as the apostle shoves) *Christ crucified*; & <sup>1. Cor. 2. 2.</sup> the perfection of the Christians happines in heauen is lykevise *Christ glorified*, to behold him with the eie of faith heer, is the one, crowned vvith thornes, to be- <sup>Psal. 16. xi.</sup> hold him face to face heerafter, is the other. crowned with glorie. This first knowledge & vievvng of Christ, is (like the *Baptist*) a forerinner of the other, & is a spe- <sup>Zach. 12. 10</sup> ciall act of grace (as the prophet declaireth it) the lord saying, *I vvill pouvre my Spirit on them*, (& then subjoyn ing.) *and they shall look on him vvhome they haue pier- ced.* Nather is it onlie theoricall or contemplatiue, but (as the aspect of the serpent was in the vvildernes) it is medicinal & operative, to vvich therfor vve ar so ear nestlie exhorted by the apostle, *to look vpon Jesus* <sup>Heb. 12. 2.</sup> *the author & finisher of our faith*, & for vvich end like- vvise, the vvord is not onlie preached that therby (as <sup>Gal. 3. 1.</sup> the apostle saith) *Christ crucified may visiblie* (as it vver) *be set befor our eyes*, but the holie Sacrament also of his bodie & blood is institute to be celebrat, *to shovv forth* <sup>1. Cor. xi.</sup> *his deathe till his againe coming*, or (as the vvords of my text sayes) to declair vnto vs, that *Christ our passouer is sacrificed for vs.*

Which vvords, ar subjoyned by the apostle as a rea- sone of his former exhortation, as the particle of in- ference (*for*) does declair, vvherin he did exhort the *Corinthians* to purge out the old lauen that they might

Be a new Lump, alluding so to the old *passouer* & ceremony therof *under the law*, in the time of celebration vtherof, it was not lawfull to haue any lauened breade within the hous, but to purge it cleane out: euen so the apostle would intimat to them, that it was ther devutie likewise now *under the gospell*, not onlie in likemanner, to purge the congregation of such scandalous persons, as the incestuous man was, of ywhome he spoke before, but also to purge themselves of the lauen of all sort of vickednes, and so to mak their vwhole life (as it ver) a constant celebration of such a festiuall, the reason vtherof is this, *for Christ our passouer is sacrificed for vs.*

In these vvords then vve haue to consider 1. the *devutie* vther unto vve ar exhorted, for the performance wherof he subjoynes the reason, and vvhich the particle of illation dravves into my text, vvhich is in a vvord, the purging of our selues, a task necessar at all times, but in a speciall manner to be performed at this time, vwhen vve should come vvith the *wedding garment* to sit dovne at the table of so great a king, remembring the *prodigalls* foule ragg's vver laid asyd, and he clothed a new, before he was sett at his fathers table to feed on the fatt calf, and as *Joseph* and *Esther* deck't & prepared them selues fittinglie, before they come to stand in the presence of earthlie princes allanerlie, much more should they doe so, vvho ar not onlie, to stand before, but to banquet vvith the prince of all princes, & searcher of the hearts, for this holie *shewbreade* must be receiued by these onlie vvwhose vessells ar cleane, this precious *liquour* must be putt

Exod. 12.

19.

Matth. 22.

11.

Luc. 15. 22.

Gen. 41. 14.

Esth. 51.

Sacramen-

tium sacram

be putt into new bottles, this heauenlie *Manna* must <sup>mentem re-</sup>  
 haue a golden pott to be laid vp in, & this so pure a <sup>quirit.</sup>  
*quest* whose bodie after his deathe vvas vvrapped in  
 fine cleane Linnen, must not, nay, vwill not be broght  
 nowv to enter vnder the roof of an vncleane heart,  
 so that as the *Psalmist* sayes, *who shall ascend into the hill*  
*of the lord, and who shall stand in his holie place? he that* <sup>Psal. 24. 3.</sup>  
*hath cleane hands, and a pure heart*; euen so I may say  
 vwho should dravv neer nowv to this table of the lord,  
 & stand in so holie a place as to be pertaker of such  
 heauenlie mysteries? euen he onlie that hath cleane  
 hands and a cleane heart in likemanner; but seing  
 this is thine ovvne vwork, O sauiour, vwho vvashed  
 thy disciples feet, therfor vvith *Dauid* vve say, *vvash* <sup>Psal. 51. 4.</sup>  
*thou vs likewise throughlie from our sinnes O lord, creat* <sup>11.</sup>  
*thou also a cleane heart, & renev a right spirit vvithin vs,*  
 & da quod jubes, & jube quod vis.

Next to this devvtie to come to the reasone it self  
 in the vvords of my text, vvherin vve haue a *sacrifice*  
 spoken of, & therin these things to be considered,  
 1. *who is this sacrifice*, or the persone sacrificed. 2. *the act*  
*of sacrificeing it self.* and 3. *the persones for vvhome he vvas*  
*sacrificed.*

*First* then, the persone sacrificed is descryued  
 from his name *propperlie*, and next from a title giuen  
 to him *allegoricallie*, his propper name giuen to him  
 heer is *Christ*, a greek vvord, as his other name *Iesus* is  
 hebrevv, insinuating therby this mysterie, that he  
 should be a comon sauior both to Jevv & gentile  
 vvho should beleue in him, the partition vvall  
 nowv being broken dovne, and (as it vvas said by  
 peter



Act. 10. 34. peter to Cornelius) *no exception of persones now being  
vvith god.*

The signification of vvwhich vvord (*Christ*) is, *anoin-  
ted*, novv, ther vver three sorts of persones anointed  
1 Sam. 10. 1. (as vve find in scripture) *kings, priests and Prophets,*  
Levit 8. 12. kings to rule, priests to sacrifice, prophets to instruct,  
1 King 19. 16. and of such, some haue bene found to be tvvo of these,  
as *Melchizedek*, vvho vvas king & priest, *Dauid*,  
vvho vvas king & prophet, & *Samuel* vvho vvas priest  
& prophet, but neuer any vvas all three but our Sa-  
uior, vvho is not onlie the anointed of the lord, but  
the anointed lord him self, he is then a *king*, both to-  
rule & defend vs, a *priest* vvho hath sacrificed him  
self for vs once vpon earth, & interceeds for vs still in  
the heauens, & he is the *Prophet* of his church, instruct-  
ing vs externalie by his vvord, & internallie by his  
Isaj. 9. 6. spirit, a king he is descryued by *Isai*, of vvwhose do-  
minion theris no end, a priest for euer by the *Psalmist*  
Psal. 110. 4. after the order of *Melchizedek*, and a prophet by *Moses*  
Deut. 18. 18 (as it vvas proclaimed from heauen at his transfigu-  
ration) vvhome all men should heare, to shovv by  
these three, that he is all in all, & (as the apostle sayes)  
that in him all fulnes dvvell's. Both *generic*, that is,  
of all kynd of gifts & graces fitt for discharge  
these his three offices. 2. *graduall*, or in the highest de-  
gree of eminencie, & 3. *integrall*, or in all the pairts &  
perfection of euerie seuerall grace, & haueing dvvel-  
ling in him a fulnes not onlie of *sufficiencie* (as *Job*  
Job. 20. 22. speakes) competent to the members of the church  
militant, & of *affluence* or plenitude, competent to the  
Joh. 1. 16. church triumphant, but also of *superabundance* for  
com.



communication, proper to him onlie vvho is our heade, & of vvhose fulnes vve receiue grace for grace, vvhence vve may obserue to our singlar comfort.

1. The high aduancement of our nature novv in the persone of the sonne of god, farre aboue the *Heauens* to a dignitie of hiest eminencie, *royall, priestly & propheticall*, vvwhich before vvas so lowv abassed (like *chorazin & bethsaida*) to the lowvest *hell's* vnder the bondage of Satan, the slauerie of sinne, & doome of damnation, through the transgression of the first *Adam*. O then that vve had hearts to honour him, vvho so hes honoured vs in the sonne of his Loue! & hes made vs also a royall priest hood to him self heer, & to vveare *Reu. 5. 20.* robes & crownes vvith him self herafter.

2. This vnction of our blessed lord & sauiour vvas not for him self only, but for communication to vs, so that as that precious ointment that vvas pouvred on *Psal. 133. 2.* *Aarons* heade vvvent dovvne to the skirts of his garments: euen so these graces vvwhich vver pouvred on him abundantlie vvithout measure, vver for participation in measure to all his mysticall members, & speciallie that oile of gladnesse vvher vvith he vvas anointed aboue his fellowves, is novv for all such vvho mourne in *Sion*, & comes heer prostrat at his feet vvith *Marie magdalens* disposition, that (as the prophet sayes) he may giue them *beautie for ashes & the oile of glaidnes* for *Isai. 61. 3.* *the spirit of heauines*, for this caus (sayes the spous in the *canticles*) thy name is as ointment pouvred out, therfor the *virgens* loue thee, to shovv, that theris not onlie an *infusion* in him, but an *effusion* of grace vpon vs from  
B him,

him, as vertue vvent out of him to cure that poore diseased vvoman that had the bloodie issue.

Therfor seing to our confort this fulnes is in our blessed sauour for participation, let euerie sensible Soule then of their ovvne defects, haue ther recourse novv & at all times, to him onlie for furniture & supplie, as to that ouerflovvng fountane of all grace & goodnes, specialie seing he so Loueinglie invites, saying, *Hoe, euerie one that thirst's come to the vvaters, & so earnestlie calles vpon vs, saying, come to me all yee that are wearie & laden, & I vvill refresh you.*

Isaj. 55.1.  
Matth. 11. 28.

Next to yis proper name vvwhich the apostle giues to our sauour, is that vvwhich allegoricallie is ascryued to him, borrovved from that vvwhich vvas giuen to the Lamb vvwhich vvas the Jevvish passouer, & transferred for fitnes of speech & fulnes of trueth to Christ him self, the trueth of that type, & substance of that shaddow, long vvished & vvaited for, as that *Saluation to come out of Sion*, to the joy of all people. & differenced heer in my text from that passouer of the Jevves vnder the lavv, by calling him *our passouer* vvhoar Christians vnder the gospel.

Psal. 53.6.

The resemblance vvwhich causeth this transferring of the name of the one to the other, consists cheeflie in the consideration of these points follovv-  
ing 1. in the *qualities* of the passouer. 2. in the *Preparation* of it, & 3. the *use* & manner of the eating of the Same.

1. First then, as for the Jewish passouer & qualities therof, 1. That behoued to be a *Lamb*; euen so is Christ styled by the baptist, saying *behold the lamb of god that takes away the sinnes of the vvorld*, & was rightlie prefigured

Joh. 1. 29.

gured by a lamb, becaus cheeflie of these three qualities, tovvit as a lamb is harmlesse & *innocent in life*, *patient in deathe* & *profitable alwvise* both for food & clothing euen so was our sauior innocent & holie in his life, patient & meek in his deathe, therfor (sayes Isai) *as Isai. 53. 7. a lamb before his sherar is dumb, so opened he not his mouth.* and 3. profitable he is likewise alway, both for consolation as also imitation, his fleshe also is the food of our soules, & his righteousnes is that robe wher with we must be clothed, as with our elder brothers garment, if euer we look to haue our heauenlie father's blessing.

2. This Lamb was to be taken out of the flock, to show that Christ was to come of the *race of mankind* Gen. 3. 22. so that, as it was said by god to our reproach before, *behold man is become as one of vs*, so, to our confort may it be said by man concerning Christ now, *Behold god is become lyk one of vs*, remaining what he was, & becoming what he was not, *induendo humanitatem, sed non amittendo maiestatem.*

3. This lamb behoued to be *vvithout blemish*, to signifie, that he vvho vvvas to tak avvay the sinnes of others, behoued to be vvithout sinne him self, actuall or original, for *such a high priest it behoued vs to haue* (sayes Heb. 7. 26. the apostle) *holie, innocēt, vndefyled, separat from sinners, & Heb. 9. 7. made higher then the heauens*, & heerin he differed from the high priest vnder the lavv, vvho behoued to offer vp sacrifice for his ovvne sinnes, asvvell as for others.

4. He behoued to be *a male*, prefigureing heerby, not onlie that *Christ* should be man, but also, as the male is the noblest sex to vvhich both *superioritie &*



*Strength* beyond the female belong's; so is *Christ Iesus* the noblest of man kind, to vvhome the excellencie both of dignitie & strength aboue all others pertaines, he being heade ouer all, both of men & angel's, & vvho like a valiant *Sampson*, by his matchlesse strength hes ouercome, & triumphed (euen in deathe it self) ouer all our enemies.

Isai. 53. 5. He behoued also to be a *yeerold*, vvich is a perfect reuolution of the mensuration of time, & vvherin sufficient experience may be had of the miseries of this naturall life, either by man or beast, denotating, therby, not onlie our sauors perfection euey vvay, but also that he should experimentallie knowv all the miseries incident to man kynd, being compassed about vvith all our infirmities sinne onlie excepted, for vvich he is called by the prophet, *a man full of sorowves*, that so he might be a compassionat high-priest of his fellovvbrethren.

As these then vver the *qualities* of the Jevvish passouer, to come next to *the preparation* therof.

Dan. 9. 26. Isai. 53. 12. 1. This lamb behoued to be *killed*, to shovv, that euen so behoued our sauior to be killed (as *Daniel* prophecied of him,) that so by such a violent sort of deathe, vvich in the course of justice amongst men is apointed for malefactours, it might be seene that he died for sinners, and vvvas reputed as one of such.

2. As the paschall lamb vvvas *killed the fourtened day of the moneth* or in the *full moone*, so heerby vvvas typified, that euen so our sauior should suffer deathe in the *fullnes of time*, & vvhen typicall signes & propheticall predictions in his deathe had ther full accomplishment,

After



3. After the killing of the lamb, the *blood therof* *was to be sprinkled* vpon the dore post's, to shovv, that the effusion of Christs blood, vvithout the particular application therof by faith vnto our selues, auailles not to saluation, but as the destroying angell passed *onlie* ouer these houses, vvwhose doreposts vver sprinkled vvith that blood, euen so, the destroying angell of Lam. 1 13. gods vvraith passes by *onlie* these soules, vvherunto the blood of Christ is applyed by a faucing faith, & vvwhose consciences ar sprinkled vvith that blood of aspersiō.

4. *The flesh vvas to be roasted* vvith fire, to denotat therby the dolorous sufferings of our blessed sauiour both on the crosse, vvhen rewfullie he cryed out, *my god, my god vvhy hast thou forsaken me?* & abefore in the garden of *Gethsemane*, vvhen (as the prophet speakes in the lamentations) *the lord sent fire from aboue into his bones*, & vvhen by that bloodie sweate vvich he endured, his liuer vvas pouured out vpon the ground, vvith strong cryes and teares praying, that, that bitter cup might passe from him, vvchich (alas) the cup of our sinnes had filled, being thus (as *David* said to the prophet) *in a vvonderfull strait*, & the phyfition of our soules <sup>2. Sam. 24.</sup> drinking thus the 'portion him self vvherby vve might be purged, & suffering the *phlebotome* vvherby vve might be cured.

*Last* of all, as this vvas the preparation of the Jewish passouer, so followes the vse & manner of eating the same.

1. *First* then, the *lamb vvas to be eaten*, to shovv, that euen so must our sauiour *Christ* be applyed particu-

Joh. 6. 50.  
Isai. 55. 2.

larlie, and fed vpon spirituallie, *mente non dente ipsum manducādo*, so that, he is not like that brasen serpent in the wilder nes, onlie to be looked vpon seriouslie, but like *manna* which come dovvne from heauen ( as him self tell's vs ) to be fed vpon greedylie. therfor ( sayes the prophet ) eate & let your soule delight it self in fatnes. so that he is a *sacrifice* not onlie offered vp to god for *propitiation*, but also in the *sacrament* exhibit to man for food & *nutrition*, as the one to free vs from *deathe*, & as the other to feed vs to *life*.

2. He *must be eaten vvhollie*, heade, feet & purtenance, prefigureing so vnto vs, that wee must apply *Christ Iesus vvhollie* to our soules, as god & man both in one persone, relying on the merit of his obedience both actiue & passiue, & acknowvledging that ther is nothing in him vnprofitable to the soule to be vselfullie considered on. vvhether his birth, his life, or his deathe his heauenlie speeches, or his holie actions, and vvhath he did as god miraculoufli, or suffered as man meeklie & patientlie.

3. The paschall lamb vvas to be *eaten vwith foure herb's* signifieing to the *Iewes*, that they should eate ther lamb vwith the remembrance euer of that bitter estate of bondage vnder *Pharao*, from vvhich the lord deliuered them by the hand of *Moses*, and vve *Christians* should eate our passouer in likemanner, vwith the remembrance of that more bitter estate of a greater and spirituall bondage, vvherein vve vver vnder that tyrant *Satan*, and from vvhich the lord hes deliuered vs by our sauour, the promised *Messias*.

*In likemanner*, this signified vnto vs, that vwith the

the sauce of true and vnfaigned repentance *deploring* our sinnes, & *imploreing* his mercie, vve should participat of the lord *Jesus*, for to such onlie shall he taste sweteest, vvho feed on him vvith this bitter sauce, and that soule shall onlie be found to be like *Naomi* or beautifull in his eies, vvho is first *Marah* or bitter & dejected in it ovvne ejes, the *countenance of his ovvne* children ( vvith the spous in the canticles ) *being then most comelie, & ther voice sweet*, vvhen ther Cant. 2.14. face is blurred vvith teares, & ther voice mournfull, and that soule vvwhich offer's vp to god the sacrifice of a contrit spirit, being most sure to be pertaker of this sacrifice vvwhich *Christ* offered on the crosse.

4. The lamb vvas also to be *eaten vvith unlauned breade*, signifeing that vve should participat of *Jesus Christ* the true paschall lamb in sinceritie of v. 8. trueth, sound faith, and charitie, purgeing our soules ( as the apostle expones ) by repentance of all malice, and so comeing to this holie banquet vvith the vvedding garmen.

5. The Jevves did eate of their paschall lamb, vvith *their loynes girded, their shoes on their feet, and staves in their* Ephes. 6.14 hands, to shovv vnto vs vvho ar Christians, hovv vve should eate of our paschall lamb, to vvith ( as the apostle shovv vs, ) vvith our *loynes girded about vvith trueth, our feet shod vvith the preparation of the gospel of peace*, and like pilgrames heer ( as both the Psalmist and apostle Psal. 119.19. tells vs ) not setting our affections on earthlie things, 1. Pet. 2.11. but vvith the patriarch's of old seeking a better Heb. 11.16. countrie.

6. They *did eate it in haist*, novv, as vvwo things  
mak s



mak's one to eate in haist, tovvit, a hungrie appetit,  
or an earnest desire to be fordward on ther journey,  
so this vvas to shovv vs, hovv vveshould come to  
eate of our true passouer at this time, tovvit, vvith  
a spirituall appetit of hungring after this heauenlie  
Isai. 55. 1. food, & thirsting (as the prophet tells vs) after these  
Math. 5. 6. vvaters of life, As also vvith an earnest desire to be  
fordward on our journey more & more (by the growth  
of grace) to that heauenlie Canaan, leauing the ser-  
uitude of sinne, & our carnall pleasures, as the flesh-  
potts of Egypt.

Last of all it vvas the lavv of the passouer, that *no  
stranger nor uncircūcised person might eate therof*, to signifie  
that no man vvho is a stranger to grace and vncircum-  
cised in heart, shall euer be accounted a vvorthie guest  
to come this holie table, nor participat of the true  
paschall lamb Christ Iesus to his saluation, but on the  
contrair, eating and drinking vnvvorthylie, and so  
i Cor. 11. 29 prophaneing this holie mysterie, (as the apostle tells  
vs) *he eats & drinks damnation to him self*, & is guiltie of  
the lords deathe, vvwhich thing should mak vs like  
that poore diseased vvoman vvith the bloodie  
issue, as vvith faith, so vvith a holie feare to dravv  
neare to this holie sacrament.

Haueing thus spoken of the persone and his de-  
scription, vvho is the sacrifice, follovves novv to  
speake of the *act of sacrificeing*, vvwhich is sett dovvn  
as preterit and performed, and therfor (sayes the  
Apec. 5. 12. apostle) *for Christ our passouer is sacrificed for vs*, showing  
therby, that he vvho vvas said abefore from the  
beginning of time to be virtuallie sacrificed, vvas

novv



now in the fulnes of time actualle sacrificed, so that  
vvhat for the saluation of man kynd vvas by the  
vvisdome of the father formerlie decreed, vvas by the Joh. 1. 1.  
incarnat vvord of the father not onlie declaired, but  
also by him as the povver of god now fullie accomplished

By vvch sacrificeing of him, is heer signified  
his passion, vvch howvsoeuer his vvhole life vvas no  
other thing from the *crib* to the *croffe*, yet by his  
sufferings on the croffe he is specialle said heer to be  
sacrificed, vvheron he vvas both, *sacerdos & victima*,  
or both priest and sacrifice. and suffered not onlie  
in his bodie at the hands of man, vvhat malice could  
deuyse or rage could inflict, but also in his soule at  
the hands of god, vvhen he revvfullie cryed out, *my  
god, my god, vvhy hast thou forsaken me?* as if it had not  
bene anough in the garden to haue suffered that  
bloodie agonie vvherin his soule vvas heauie to the  
verie deathe, and his bodie in the cold night time  
lying on the ground swett drops of blood, but after  
the drinking of that cup that he should yet taste of  
another, more bitter then that gall and vinager which  
vvas offered to him therafter, euen this dreadfull de-  
reliction, vvherof onlie as of his greatest suffering he  
complained greeuouslie, as if all the rest he had des-  
pyed & sett to nought in comparison of this, & ther-  
for vvch most of all he desyres all men to behold  
& considder, saying, *behold & see if euer the like sorow* Lam. 1. 12  
*vvas like to my sorow, vvch is done to me, vvher vvith  
the lord hes afflicted me, in the day of his fierce vvraith.*

Thus he suffered vpon the croffe not onlie in  
bodie, but in soule, (vvch is the verie soule of suf-  
fering)

fering) as our suretie vvhoe had sinned in both 2. that so he might expiat our sinnes perfectlie, vvhich vve had committed both in soule and bodie, & so deliuer vs from our deserued sufferings in both, vvhich vveshould other vvise haue indured eternallie.

3. That he might comfort heerby all these vvho ar distressed in soule, or troubled in conscience, as haueing had the proof of a vvounded spirit in his ovvne person, and that so he might be a compassionat highpriest to his fellowv brethren.

But beside this soule sufferings of our sauiour on the crosse, he suffered also in his blessed bodie, to wit, *deathe* (as vvvas foreprophecied) vvhich is, *solutio debiti, pretium regni & terminus obedientia*, or, the payment of our debt or ransome, the purchase of the kingdome to vs, & the full extent of our sauiours obedience to his father (like *Isaac*) euen to the deathe, and not onlie suffered he deathe, but a *bloodie and violent deathe*, for without the effusion of blood ther was no redemption. Nather suffered he onlie a bloodie deathe, but *the deathe of the crosse*, which was a *cruell* and an *accursed* deathe, so to deliuer vs from the curse of god, the paines of hell, & eternall confusion. and vpon vvvhich accursed tree he vvvas not only *affixus* but *transfixus*, nailed to it in hands & feet, And thrust through vpon it in his blessed heart, & vvheron in likemanner his blood vvasshed not onlie violentlie & uniuersallie, but also frequentlie & aboundlie, *violentlie* to shovv that he died for malefactours, *uniuersallie*, in hands & feet, heade & heart, becaus vve had sinned in all these & he vvvas perfectlie to purge vs from the guilt of all these

Isaj. 53. 7.

Dan. 9. 26.

Heb. 9. 22.

these, *frequentlie*, likewise his blood vvas shed, to  
clenge vs from our frequent transgressions, & *aboun-*  
*dantlie* not in a fevv dropp's, but torrents & streames  
of blood, to expresse his lairge bountie to vs in that  
vvhich is most precious, the superabundant *merit*  
vvhherof *ascended to heauen* to satisfie gods justice,  
appease his vvraith, procure his loue, interceed for vs  
continuallie, & to open the heauens (vvhich vver  
shut before) both to our prayers heer & our person's  
heerafter. The *merit* of this blood also made *peace*  
to be on *earthe*, brought dovne the gifts of the ho-  
lie ghost, purges the soule, and calmes the distressed  
conscience. Yea to deathe, & his strong hold the  
graue, & hell the same *hes descended*, to triumph ouer  
the same vvith all our other spirituall enimies, so that  
novv, *O deathe vvher is thy sting? & o graue vvher is thy*  
*victorie.*

This blood also hes a three fold comfortable qua-  
litie, tovvit, it is a *purgeing* blood, a *purchaseing* blood,  
and a *pleading* blood. *First* then it is not like other  
blood, polluteing but *purgeing*, therfor called by  
*Zacharie a fontane opened to the house of Dauid for sinne* Zach. 13. 1.  
& for *uncleannes*, & compaired to the vvaters of *Jor-*  
*dan*, cureing & clenging the spirituall leprosie of our  
soules, as these vvaters clenged the bodylie leprosie of  
*Naman*. Next, this blood is a blood of *purchase*, vvherby  
vve ar not onlie delyuered from the destroying an-  
gell of gods vvraith, & from sinne & the second  
deathe, but hes gods loue procured to vs, as a fathers  
to his children, & ar made pertakers of diuine  
righteousnes and eternall life, so that as by the price



of his blood a purchase vvas made of a litle peece of  
 earthe to be a buriall, or resting place for the deade  
 bodies of strangers: So by his precious blood it self is  
 a purchase made of the spacious heauens to be a  
 resting place for euer for the liueing soules of his  
 elect in glorie.

*Thridlie*, or last of all, this blood of Christ, (whose  
*effusion* vvas to Satans *confusion*) is not like other blood,  
 a dumb blood, but *hes a voice*, speaking better things  
 then that of *Abell* vvhich craued justice, vvhetheras this  
 cryes for mercie, & therfor is not onlie a *purgeing*  
 blood on *earthe* but a *pleading* blood in *heauen*, on the  
 glistering reednes of vvhich blood vvhhen god casts  
 his eyes, ther the guiltnes of that sinner for vvhome  
 it pleads, is blotted out of his book, and vvhetherby our  
 fauour still acts the second pairt of his priestlie  
 office at the right hand of the father interceeding in  
 heauen, as he acted the first pairt once for euer by  
 the offering vp of him self as a sacrifice heer vpon  
 earthe.

Thus then by this sacrificeing of *Christ our passouer*  
 vvas that promise performed made in paradise to  
 Gen. 3. 15. our first parents, that the *seed of the woman should tread*  
 Gen. 4. 4. *dovvne the heade of the serpent*, Thus vvas that sacrifice  
 Gen. 8. 21. typed by *Abells* offered vp vvhich found acceptation,  
 and vvhetherin as in *Noah's* the lord smelled a fauour of  
 rest or complacencie, thus vvas the onlie sonne of the  
 father (as *Isaac* vvas to *Abraham*) offered vp on the  
 vvhod of the crosse, so that as the lord spoke to him,  
 Gen. 22. 12. so may vve say to god, *nowv lord vve knowv that thou*  
 Exod. 12. 21 *lovest vs, seing for our sake thou hes not spaired thy onlie*  
*begotten*



*begotten sonne.* Thus vvas the lamb of god killed, vvho  
 is heer called, *Christ our passouer* sacrificed for vs, & Exod 14.  
 Thus was his blood shed that it might be as a reed sea, 28.  
 vvherby vve might be saued, & vvherin all our  
 enimies might perish, & our sinnes like pharao's  
 host sink & be buried, Thus vvas this true *rock* also  
 stricken (as the apostle calles him) affording aboun- 1. Cor. 10. 4  
 dantly to all thirstie and vvearie sinners the vvater  
 of refreshment. & vvwhose vvounded bodie vvas made Cant. 2. 14.  
 like that *rock full of clefts* (vvherof the spous speakes in  
 the canticles,) that therin his vvell beloued doue may  
 be secured from her persevving enimies, & delight  
 therin to make her abode, Thus likewise vvas  
 the *serpent* erected, vvchich by his saueing aspect onlie Num. 21. 9.  
 cureth the fyrie stinging of that old serpent Satan,  
 Thus also vvas that fontane opened (spoken of by  
 Zacharie) for sinne & for vncleannes, & Thus in like Zach. 13. 1.  
 manner vvas that true *propitiatorie sacrifice* offered vp  
 for expiation and atonement, vvherin all typicall sa-  
 crifices vnder the Lavv had ther accomplishment.  
 Thus also vvas the vvine presse trode by our sauiour  
 alone, and ther vvas none of the people vvith him.  
 And to conclude, thus vvas that *fatt calf* killed by the  
 loueing father for feasting of his returning prodigall,  
*Christs* blessed bodie being as a voluminous book,  
 vvherin vve may reade, *gods justice*, *Christs loue*, *sinnes*  
*merit*, & *mans confort*, each vvound being a letter, his  
 blood the ink, the crosse the presse, justice imprints,  
 mercie dedicats, merit intitulates.

At vvchich passion of his, each creature (alasse)  
 except man, shevv as it vver a compassion, the

heauens aboue put on mourning garment, vvith the glorious creatures of sunne & moone therin, & no maruell, vvhen he died vvho vvvas the god of heauen, and sunne of righteousnes him self, the earth below also, it trembles, quaking to see dust & earthe so vvickedlie to carie against ther creator, the vaile of the temple it rent, as haueing a sympathie vvith his suffering vvho vvvas the lord of that temple, and the holie temple of vvwhose bodie ( inhabited by the deitie ) man vvvas destroying, the rocks they claue asunder, as being moued vvith that vvwhich the hard & rockie heart of man could not be moued vvithall, and therfor ( sayes one ) vpon that place of *Ezechiel*, vvher the lord promises to *tak from man his stonie heart, & to giue him a heart of flesh, no, lord* ( sayes he ) *rather giue me a heart of stone, and tak this fleshlie heart from me, for I find that vvhen thy sonne my sauour suffered, the stones did cleaue asunder, but the fleshlie heart of man vvvas nowhit moued therby.*

And yet not vvith standing of all this sensles misreguard, & monstrous ingratitude, this meek lamb vvho vvvas sacrificed for vs, not onlie patientlie indured vvhat Satans rage or mans malice could inflict vpon him, but charitable he prayed for his crucifiers, & loueinglie on the crosse bowes dovvn his heade, to kisse ( as it yver ) euerie returning prodigall, obeying therby that suit of his spous in the canticles *let him kisse me vvith the kisses of his mouth, for his loue is better nor vvine*, he stretcheth out his armes also to embrace, and opens his heart to receiue in the bosome therof euerie vvearie sinner, sending

sending forth refreshing streames of blood & vvater  
 abundantlie to confort all such, & crying from the  
 crosse by the posture of his bodie (as it vver) *hoe euerie* <sup>Isai. 55.1.</sup>  
*one that thirsts come to the vvaters, and, come vnto me all*  
*jee that are vvearie and laden & I vvill refresh you.* <sup>Matt. 11.28.</sup>

Follovves novv last of all, for vvhome Christ our  
 passouer vvvas sacrificed (*for vs*) (sayes the apostle)  
 vvwhich vvords doe include. 1. the *caus* of his sufferings.  
 2. the *end*, vvherfor, and 3. the *person's* for vvhome he  
 suffered.

First then he vvvas sacrificed *for vs*, that is, for  
 our sinnes, as the prophet Isai. tells vs, that he *vvwas*  
*vvounded for our transgressions, for all vve like sheep had* <sup>Isai. 53.</sup>  
*gone astray, and the lord laid on him the iniquities of vs all,* <sup>4.5.</sup>  
 he might justlie therfor made that challenge vvwhich  
 de doth John. 8.46. saying, *vvho of you can accuse me of*  
*sinne?* or inuerted that speech of Dauids, *I haue sinned*  
*& done vvickedlie but these sheep vvhat haue they done?* <sup>2. Sam. 24.</sup>  
 & said, *these straying sheep of man kynd haue sinned & done* <sup>17.</sup>  
*vvickedlie, but I vvhat haue I done?* and vnto euerie  
 one vs he might justlie say as Nathan said to David,  
*thou art the man,* and caus of my sufferings, for it is vve  
 vvho haue eaten the sovvre grapes, & his teeth vver  
 sett on edge, our sinnes vvrought his sorovves, our  
 deeds his dolours, & our crymes caused his cruci-  
 feing, so that man sinned, and god suffered we faulted  
 & he vvwas punished.

The sinnes therfor of our soules, made his soule  
 heauie to the deathe, our filling of the cup of Iniqui-  
 tie, made him to drink of that bitter cup in his agonie,  
 our hautie ambition caused his so deep dejection, our  
 peruerse



peruerse actions, procured his painfull passions, the pollution of our hearts the peircing of his heart, the sinnefull thoughts of our heads the crowning of his heade vvith thornes, the straying of our feet in sinne & acting therof vvith our hands, caused the nailing of his feet & hands to the crosse, our forsakeing of god, his querimonie of being forsaken by him, & our loue to sinne his suffering of vvraith for sinne, the dint of which blowv if he had not stept in & receiued it in his ovvne persone *for vs*, vve had eternallie suffered in easelesse & endlesse torment.

Wherfor let not our thoughts (like Dinah) vvander Idlelie elsvvher, & vvith our first parents lay the blame on others, vvho vver but secundarie and subseruient instruments, as *Judas* vvho betrayed him, *Pilat* vvho condemned him, *the people* that cryed, crucifie him, but reflect vpon our selues vvwhose sinnes vver the principall actours and causes of his deathe, & therfor let vs mourne for them & mortifie them, if euer vve look to haue the fauour of god heer, or expect fellovvship vvith him in glory heerafter.

Secondlie, he vvvas sacrificed *for vs*, that is, for our redemption, the end of his sufferings being mans saluation, therfor said the angell before his birth, and *they shall call his name Jesus, for he shall save his people from their sinnes, and at his birth said the angell likewise, behold I bring you tydings of great joy vvwhich shalbe to all people, for vnto you is borne a sauour, vvwhich is Christ the lord, and not onlie a sauour, but vvho is called also from this glorious vvork vvwhich he hath vvrought, saluation it self, (as old Simeon styled him,*

Matth. 1.

Luc. 2.

him, saying *for my eyes haue seene thy saluation*, vvhich saluation vvhether of he is author, the apostle calles a perfect saluation, or, *ὡς το παλιος*, becaus he saues Heb. 7. 25. both soule & bodie, & not onlie from our sinnes (the root of all our miserie,) but also from all our sinnes (as S. John tells vs) & all other our spirituall 1. Joh. 1.9. enimies besyds, & not onlie delyuers vs from eternall damnation, but procures to vs by his deathe eternall life & euer lasting saluation, & so inuests vs (as our second Adam) in a farre better estait then that vvhich vve lost by the first, vvhich makes the apostle say, *not as the offence was, so is the gift* Rom. 5. 15.

He humbled him self then that vve might be exalted, he descended from heauen, that vve might ascend, he vvas poore, that vve might be enriched, vvas emptied, that vve might be filled, did sweate, that vve might be refreshed, vvas apprehended, that (like the scape goate) vve might goe free, was bound that vve might be lousd, condemned, that vve might be absolued, vvounded, that vve might be cured, punished, that vve might be pardoned, forsaken that vve might be accepted, and last he died, that vve might Liue for euer. And in a vvord as the apostle compryses all his sufferings vnder these tvvo, *he indured the crosse, and despyssed the shame*, Heb. 12. 2. the crosse to procure to vs a crowne, and the shame, to aduance vs to glorie.

Thirdlie (*for vs*) denotats the persones for vvhome our sauour suffered, these ar vve, men by nature, & sinnefull men by the fall of Adam, and yet *for vs*, and not for the fallen angell's he came into the vvorld, & suffered of the vvorld, therfor

(sayes the apostle) *he took not vpon him the nature of angels, but the seed of Abraham*, to be like vnto his  
 Heb. 2.2. brethren in all things, As the priest & Leuit then  
 passed by the vvounded Israelit, so hes our sauiour  
 passed by the fallen angels, & onlie (like the  
 Loueing Samaritan) hes turned in to vs, to povvre  
 into our vvounds, that vvich vvvas powred out of  
 his ovvne vvounds, and pitieing our miserie, hes  
 bound them vp vvith the hand of his mercie. So  
 that as *Isai* truelie sayes, *unto vs is giuen a sonne*, so no  
 lesse truelie said the angell, *unto you is borne a sauiour*,  
 to you, to vvith, man kynd that fell, not vnto vs, nor  
 Luc. 2. any of our nature, angels that fell, Iustlie then with  
 admiration of diuine mercie, vvith the psalmist,  
 may we exclame, saying, *vvhat is man that thou should*  
 Psalm. 8.4. *be so myndfull of him, or the sonne of man that thou should*  
*visit him?* & more then iust cause hes eache one to  
 inqyre vvith *Dauid*, *quid rependam?* or *vvhat shall*  
 Ps. 116. 12. *I render vnto the lord vvho hath delt so bountifullie*  
*vvith me?* for he hes deliuered our soules from  
 deathe eternall, our eyes from teares and vveeping  
 foreuer, & our feet from falling in the pitt of end  
 lesse perdition. And therfor vve should resolue, if  
 vve ovv our selues fullie vnto him for our creation,  
 vvhat can vve render furder vnto him for our re-  
 demption? in the first vvork he gaue vs onlie to  
 our selues, but in the second he hes both restored  
 vs vvho vver Lost, and giuen him self vnto vs like-  
 vvise for our restitution, being then first giuen to  
 our selues, & after our losing being restored, vve  
 ovv, yea, vve tvvise ovv our selues vnto him, but  
 vvhat shall vve render for him self, giuen both to vs  
 & to



& to deathe for vs? for altho vve should giue our selues a thousand times vnto him, vvhat ar vve in-comparifon & requytall of our lord. O the abyffe then of matcheffe mercie, and the deipth of diuine bountie! vvwhich no foule can found, no tongue recount, no flesh requyt, the fuperabundance vvherof is that onlie vvwhich mak's vs bankrupt's of our devvtie, that vve can neuer pay the intereff. Let bethe principall of his Loue.

Of all vvwhich formerlie spoken, vve haue thefe things shortlie to obferue. 1. the mercie of god. 2. the loue of Chrift, 3. the merit of finne, & 4. the dewtie of man.

First then vve fee the mercie of god to vvards man, no fooner feing (I fhould fay forfeeing) his fall but as foone prouyding and decreeing his ryfing againe, yea before that vvith the Ifraelits vve could groane vnder our bondage, fending the meanes & apoynting the manner of our happie deliuerie, and and before that vve could refolue to returne vvith the prodigall fonne, like a moft loueing & pitifull father rinning to vvards vs to kiffe vs vvith the kiffe of peace, & embrace vs vvith the armes of compaffion, fo that it is moft true vvwhich the pfalmift fpeaketh, *like as a father pitieth his children, fo hes the lord pitied vs*, Pfa. 103. *he hes forgiven all our Iniquities and healed all our difeafes, he hes redeemed our life from destruction, & crowned vs vvith loueing kyndnes & tender mercies, & hes not delt vvith vs after our finnes, nor rewarded vs according to our iniquities, Returne then, o my foule, vnto thy reft*, may each one of vs vvith the Pfalmift fay, Pfa. 116. 7. and let vs befeech god that thefe his mer-

ies may neuer goe out of our mynd, nor his praises for them out of our mouth.

Secondlie, vve see the admirable and matchlesse Loue of *Christ*, in *dying for his verie enemies*, vvhose heart for them being first pierced vvith loue, made his heart therafter to be pierced vvith a lance, and as *Jacob* counted all the yeer's of his hard seruice, vvhich he serued for *Rahell*, to be but a fevv dayes, becaus he loued her: euen so that vvhich made all the heauie sufferings of *Christ*, vvhich he endured for man kynd to be but light in his account (as it vver) vvas the loue he caried to vs, so that vvhen vve look on his sufferings, & hovv he shed not onlie reares but blood for man, both in his agonie & vpon mount *Caluarie*, if the levvies said vvhen he vvep't for *Lazarus*, *behold hovv he loued him*, then much more may vve say, *behold hovv he loved vs*, and therfor vvould not onlie content to haue his hands & feet pierced, but his heart also (the seat of affection) opened on the crosse, that the piercing lance might be the opening key, and by the lanceing of his bodie might apeare (as throwv a lettice) the loue of his heart, so that no penitent sinner needs novv to doubt of *Christ's* loue, & readie admission to mercie, vvhen he not onlie so kyndlie invites all such to come to him, & needs novv to bestovv on him one loueing smile but vvhen he sees that his saluation vvas dearer to him then his verie life, & that he preferred the same before the shedding of his heart blood.

Thirddie, we may see the merit of sinne in *Christs* suffering for sinne, and hovv that our sauiour vn-

dergoing the burden of sinne, behoued to vndergoe likewise the burden of wraith, & such bitter sufferings, vvhich vver intollerable for any to beare, but for him onlie vvho vvas both god and man, And if this vvas done to the greene tree, so that he *spaired* not his *euune sonne*, what may the withered branch Rom. 8. expect in that day vvhen gods vvraith is kindled in his rage, In vvhat agonizing astonishment shall impenitent sinners be then, greater then that of *Belshazers*, & (as *Dauid* said,) in vvhat a vvonderfull Dan. 5. strait? Of vvhat a bitter cup shall they then drink, 2. Sam. 34. more bitter then vvorme vvood and gall, & vvhat caus shall they then haue vvho forsooke gods precepts to complaine, that they ar not onlie woefullie forsaken of god, but iustlie adjudged to eternall torment, vvwhich knovves no ease of paine nor end of time, & vvher ther is nothing but miserie vvithout measure, sorovv vvithout slaking, horroure vvithout hope, punishment vvithout pitie, and calamitie vvithout cōfort. O that men vvould therfor feare in time to eate the fruit of sinnes forbiiddē tree, that so they might escape the dreadfull dint of gods deserued vvraith!

Last of all, hence vve may consider vvhat is our devvtie, hes Christ loued vs with a greater loue by farre then *Jonathan* loued *Dauid*, vvwhich exceeded the loue of vvemen, then let vs loue him againe, & our Christian brother in him, & *totus nobis figatur in corde, qui totus pro nobis fixus fuit in cruce*. And if vve loue him let vs also forbear sinne vvwhich so displeases him, shed his blood, & broght him to deathe, And as the Israelits immediatlie after thier eating of the paschall lamb forsooke *Pharaos* bondage, & depairted from *Egypt* to vvards



ther land of promise, euen so, vve now haueing  
 participated of our true lamb *Christ Iesus*, let vs in  
 likemanner forsake the slauerie of sinne & bondage  
 of Satan, taking a new course of life now to walk  
 in the path's of pietie, to wards our heauenlie coun-  
 trie, and let vs heerby trye if with *Zacheus* saluation  
 this day is cometo the house of our soule, or that  
 vve haue bene vworthie pertakers of this blessed  
 Sacrament, and hes receaued saueing grace therby,  
 that as that poore woman who came to our sauiour  
 diseased of a bloodie issue, found that she was made  
 vvhole, after her touching of the hemme of his gar-  
 ment, becaus by that vertue that vvent out of  
 him her former vncleanes vvas dried vp therafter,  
 so if vve haue come hither this day preparedlie, sen-  
 sible of our sicknes, & vvith faith and feare, as she  
 did, & after participation of this holie mysterie, we  
 find in likemanner that the issue of our former vn-  
 cleannes in sinne be dried vp, & that vve find it to  
 decay daylie both in the power and practise therof,  
 & that we also stryue in the strength of this spirituall  
 food to walk in a new course of life & conuersation,  
 offering vp our selues (as we ar exhorted) *in a liueing*  
 Ro. 12. 1. *sacrifice* to him vvho offered him self as a sacrifice to  
 the deathe for vs, then vve may be sure that we haue  
 touched *Christ* by faith, & gotten saueing vertue  
 from him, & as he hes honoured vs to participat of  
 this his holie table heer, so he vvill aduance vs at last  
 to sitt vvith him at his heauenlie table heer after,  
 vvwhich the lord grant to vs, vvho is our *passouer*  
 (sayes the text) & *is sacrificed for vs.*  
 Amen, Amen.

